

Heritage of Open Air Square Temple Discovered In Russia

Avinash Patra

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Harekrishna..

Preface

As a Student of “The State University of New York” the author was sponsored to take up study of the newly discovered Open Air Square temple at Edinburgh in Russia. The author’s visit to Russia on 7th August 2010 was only for six hours. After the Visit, the author has already submitted ‘Note,’ of the Visit; to the University.

Within this period, the author took up research study on this topic and the result is product of this monograph. My field guide Dr. Jitamitra Prasad Singh Deo of Khariar, In India, was very much helpful in writing this work. Further Visits, proper studies in details, archeological fieldworks, excavations, Conservation and detail studies of the whole Temple structure and its Image with photographs and measurements will divulge many details of Open Air Square Temple of Russia.

The author is thankful to Oxford University Press, for taking up the Publication of this first research monograph on this Topic.

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Avinash Patra,
262 West 38th Street.
New York, 10018, U.S.A.
(518) 320 – 1100.
Times Square,
The State University of New York,
Student Campus, 3rd Floor,
U.S.A.

Dedication

Dedicated to my Field Guide Dr. Jitamitra Prasad Singh Deo, (Vidyavacaspati, (Ph.D.)) and his wife Dr. Rajshree Debi, (Vidyavacaspati, (Ph.D.)).



“Hai Krishna”

Avinash Patra

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INTRODUCTION

India's Vedic Culture alias Hindu Culture had spread to most parts of the world in ancient period. Great archaeological discoveries are done in the days of science and technology. Therefore 'Missing Link of World Civilization : Indo –Aryan Colonization, ' has been studied by Vishnu Kant Verma. 1

S.D. Kulkarni 2 deals with' influence of Ancient Literature of territory of Bharat in U.S.S.R. thus:-

The history of relations between Bharat (i.e. India) and the territory of the U.S.S.R. goes back to the ancient times. New researches by Soviet Archaeologist have given convincing proof that close Cultural relations between the people of Central Asia and Bharat already existed as far back as the period of the Harappan Civilization and continued to develop over succeeding ages. There are many references to Bharat, the Customs, belief and traditions of her people and their culture in ancient Russian literature. The image of Bharat as a Country of wealth, wisdom and wonder gradually took shape. Although this image was found in almost all west and east European and middle Eastern literatures of the Middle ages, it acquired a number of distinctive features in literary text of ancient Russia, especially in Russian folklore.

“Bharat had trade relations with Transcaucasia since very ancient times. There were Armenian trading posts in Bharat and the 'Panchatantra' enjoyed such enormous popularity in ancient Georgia that the book was given in dowry. A Hindu temple was built near Baku, the Capital of Azerbaijan, which used to be thronged by a multitude of pilgrims from Bharat. The Ossetians one of the nationalities of Caucasians, are clearly related, linguistically, with the Indo – Aryans the creators of the Vedas.

“Comparative linguistic studies of Vedic Sanskrit and the languages of the Slavs, Baltic and Iranian people is very fruitful at present. Community of origin and a long period of living together by the Indo – Aryans and the remote ancestors of the Slavs explain the closeness of Indian and Slav mythologies.

“ According to the linguist Professor Oleg Trubachov a whole series of names of ancient Black Sea regions have a great deal in common, which can be explained by Indian linguistic data for example, the locality near Khersones in the Crimea called ' Dandake ' and the Indian ' Dandake' the Scythian names Butonatos and Magadeva, and the Indian Bhutanatha and Mahadeva etc. He even considers it possible to seek the beginnings of Hinduistic faiths “ in the period when the Indo-Aryans inhabited the Black Sea regions,” and speaks of the intensive cultural and ethnic ties and bilateral communication between the Black Sea regions and India in the distant past.

“References to India are found in the earliest ancient Russian literature. In the first centuries after the conversion to Christianity a stream of Greek and Bulgarian books literarily poured into Russia. It was due to translations of Christian literature that there appeared in Russia, Indian names, topics and motifs as well as notions from India which had taken shape several centuries earlier in Byzantium. Byzantium in its turn had adopted information about India from the writings of the ‘ Church Fathers ‘ and the writers of the late Roman Empire in the fourth and fifth centuries, in which were inter – woven fabulous legends from ancient Greek literature, extracts from the notes of participates in the campaigns of Alexander the Great. Christian writings of those years were not only fascinated by the wonders of India and her religion but by the lives of the pious hermits and sages, the Brahmanas and Shramanas as well.

“ The author of the most ancient Russian Chronicle – The Chronicle of Times past – refers to the customs of the Indians. The information is based on the Byzantine chronicle of Geogre the Monk. Which was translated into Russian in the middle of 11th century. Information on India and the Brahmanas contained in it goes back to the period of antiquity when the essay by palladius, on the Races of India and the Brahmanas and its Latin Translation by Ambrose appeared. Similer information is contained in another work well known in Russia – The chronographia of John Malalas.

“ The Byzantine Bulgarian influence come to Russia via the territory of Ukraine and the stories of Bharat and motifs of Bharatiya origin began to appear. The Lithunians and the Latvians belong to the people of Indo – European family of languages. A deep interest in what was surprising in nature, unusual animals, plants and stones, was characteristic of Byzantine Christian literature. Stories by the authors of ancient times about the wonders of India, sometimes supplemented with the legends from Arab literature become a fmost important source of the physiologus wide spread in Europe in the middle ages. A symbolic interpretation of the fantastic descriptions of the animals and birds of India is to be found in the works of clement of Alexandria, 2nd & 3rd centuries A.D. (the story of Phonix) . In his works we also find most valuable information on Buddhism in India and Bactria (including the territory of present day Tajikistan). Reports of the strange animals in India are wide spread in Byzantine books, devoted to the explanation of the old testament and a description of the Universe according to Biblical Cosmogony. The physiologus and similar works had an enormous influence on Russian ideas about India and other far off countries upto the 17th century. We meet these in the first place in literature, but also in art and oral tradition.

“ Stories about the marvelous bird from India, the phoenix which lived near the ‘ Sun City ‘ (Heliopolis) were particularly popular in Russia. The tales affirmed that the Phoenix lay without food in a tree, the cedar of Lebanon for five hundred years and then induced by the priests of Heliopolis, set fire to itself. The Physiologus contains many fabulous stories of the Indian ‘ ant lion ‘ (whose front half is that of a lion and the rear that of an ant) of the kite which in India extracts the ‘ quick – birth ‘ stone (easing childbirth), of the mythical bird strafil (ostrich) and the curing stone with the help of which ‘ cunning doctors ‘ remove the foul fluidd. Incidentally under the fantastic covering one may occasionally find echoes of

reliable information about strange animal world of India and also about Indian medical knowledge.

“ The surprising animal world of India, abounding not only in real elephants and one – horned rhinoceroses, but also in fantastic “ wild bear, elephants, ant-lions, Nasi-horns and similar wonders was placed before the reader in the Christian Topography by cosmos indicopleastes (6th century A.D.) also , evidently translated in Russian already during the kievean period and subsequently gaining widesprad. A considerable number of the manuscripts of the Christian Topography have come down to us and many are illustrated.

“ The Romance of Barlaam and Josaphath enjoyed popularity in the 12th century Russia. It is well known that the Romance is a transportation of the langendary biography of Buddha and the name Joasaph Josaphat comes from the Indian world ‘Bodhisattva ‘ (via the form Budasph). The legend of Buddha was widespread in many regions of central Asia in the first century A.D. The text of the Barlam and Joasaph was translated into Latin, Ethiopian, Slavic and many west European languages. The Romance tells of the Indian Princ’s rejection of earthly blessings and temptations and turning to a different, better world and retreat into the desert.

“ In Russia subsequently, a religious poem was composed about Jaasaph to become one of the most popular one. Some versions of this poem reproduce in detail the motif of the Romance, telling of the meting of the son of the Indian ruler abner with the ‘ blind, leprous and toothless’ venerable old man. “ The youth bearing of the grief of the people “ began “ to lament and to talk of the unhappy life of the people” and then himself puts on monastic robes-----and voluntarily becomes one of the bestitute . Other versions merely contain Joasaph’s conversation with the hermit, that is to say , his lamentations prayer or praise. For the hermit the question is ‘ Yasakhvy, whom are you abandoning your kingdom ? ‘ The prince replies : “ The beautiful mother hermitage, it is my temporary kingdom, but the kingdom of Heaven is Eternal. “ Thus one of the finest example of Russian religious verse goes back to the Romance of Barlaam and Joasaph, and in the end is the reflection of the Indian legend of the Buddha. The 1681 edition of the Romance has engravings by the remarkable 17th century Russian artist simon ushakov. One of the earliest performance in the Russian court theatre at the beginning of the 18th century also reproduced the Romance. This motif basically Indian in origin inspired such well known Russian poets of the 19th century as vasily zhukovsky and Apollon Maikov.

“ The influence of the literature of Bharat is also felt in the famous religious verse Dove book Golubinayaknnigal in which are posed questions one can feel the influence of such works as the physiologus and the story of the Indian kingdom. But the lines in some variants of this religious verse dealing with the origin of people are particularly interesting : “ The rulers in our world come from the sacred head of Adam, the princely boyars from the sacred body of Adam, orthodox peasants from the sacred feet of Adam. “ These lines from the Dove Book are reminiscent of lines from the purushasukta, the famous hymn of the

Rigveda on the origin of the varnas, which have frequently attracted the attention of the researchers.

“India is mentioned in a number of ecclesiastical Slavonic texts. A description of the life of the Brahmanas or ‘blessed’ people was very popular in Byzantine and old Bulgarian literature of the 10th, 13th centuries. The Narrative of Macarius of Rome, for example, told of the journey of three youths to India, to the country of the ‘blessed’ who live in a ‘ave close to paradise itself, to about (naked and have with white hair, the description of the ‘blessed’ and the surrounding countries is reminiscent of the description of the life of the Brahmanas in late Graeco – Roman Literature which served as a source for the narrative.

“The Russian popular story ‘The Friend’ like other stories about evil spirits, has been traced to Indian sources. Another Russian story the ‘Fox Wailor’ which is a variant of ‘jack and the Bean stalk, in which a fox is described as wailing, is said to be of Indian origin. W.A.S. Ralstone in his work ‘Russian Folk tales,’ refers to a variety of parallel stories in Russian and Indian traditions.

“As a result of new excavations by soviet Archaeologists in Altine – tape, in southern Turkmenia (not far from the city of Ashkhabad) the existence of the contacts between the cities of the Indus Valley bronze age settlements of southern Turkmenia was established. Some objects have parallels in the Harappan culture – those of metal and ivory, broken faience beads and ceramics. The terra-cotta figurines from southern Turkmenia are similar to those made by city dwellers of Harappan towns. These figurines reflect the ancient cult of the Mother Goddess.

“The excavations at Airtam discovered an ancient settlement the remains of a small stupa and two stupas. The famous Airtam frieze formed a part of the sculptural complex ornamenting the entrance to the shrines. There were fourteen figures on the frieze – five of them musicians, two hold garlands in their hands, one is holding a bowl. The female musicians are playing a harp, a lute, a double flute, cymbals and a small drum. The well – known Russian Indologist Sergei Oldenburg assumed the representation of the musicians to be Panchamahashabda, ‘The five great sounds of Indian mythology.

“The discoveries of painting in Penjikent are of great value for the study of Indian – Central Asian Cultural ties.

“A painting composition was discovered at Penjikent with a ‘dark blue dancer,’ draped in a tiger skin and a trident behind him. Prof. Belentsky rightly considers that this ‘dark blue dancer,’ dated back to the iconography of Shiva who as is well known, is represented with a dark blue neck and always carries a Trident. The dark blue man does not transmit the canonical image of Shiva to full extent.

“The story of the Indian kingdom played an important part in the formation of ideas on India in Russia. It is based on the story of a letter allegedly sent by the Indian priest king (

prester) John to the Greek ruler Manuel Comnenus. The ‘ Letter ‘ appeared in Greek in the middle of the 12th century and was then translated into Latin. The Russian version of Prester Jhon’s letter appeared early in the 13th century kingdom, of the great and famous state and all its wonders how great its territory is, how many wonders and treasures there are and what its people, animals, birds and all sorts of Jewels are like. The story included legends about, ‘ The far-off, fabulously rich country of India where the rivers flowed from paradises itself and pepper grew there and there was precious stone called emerald and an abundance of everything but neither a thief nor bandit nor envious persons.

“ The image of ancient Bharat in U.S.S.R. is that of suvarnabhumi and also plunyahumi. “

Shripad Dattatraya Kulkarni 3 gives further information thus : -

“ Buddhists images have been found in the burials of the south Russian Steppes in the pre – Mongol period. This attests to the earliest contact of the Indians with the Russians.

“ In Russian literature, however, India had remained for a long time a favourite theme of fables and tales since Alexander’s time (326 B.C.). The famous life of Buddha ‘ Barlaam and Josaphat, ‘ was the christian version. It was in vogue in Russia. It was written by Euthymius a Georgian Monk (980 A.D.). It tells of the conversion of the young Buddhist prince Barlaam to Christianity by a certain hermit Josaphat.

“ The Russian merchant Athanasius Nikitin lured by profitable Indian trade had visited India during 1466 – 72 A.D. His diary proved to be a valuable guide for future travels to Russians. Many such attempts were made. As a result an Indian trader’s colony was set up at Astrakhan on Volga Estuary in seventeenth century. Later ‘ Indian religious men, ‘ and artisans also came and taught their arts to the Russians These Hindus married Russian girls and became Russianised around 1782 A.D. “ The Hindus also enjoy at Astrakhan very fair indulgence; nor could they, in the most celebrated places of worship in India, perform their rites with more freedom. They are not stationary residents, nor do they keep any of their females in this city; but after accumulating a certain property they return to India, and are succeeded by other adventures. Being a mercantile sect of their Nation, and occupied in a desultory species of traffic, they have neglected to preserve any record of their first settlement and subsequent progress in this quarter of Astrakhan. In the ‘ Karavansarai ‘ allotted to them, which is commodious and detached, they make their ablutions and offer up their prayers without attracting even the curiosity of the Christian, and they do not fail to Gratefully contrast of temperate a conduct with that of Persia, where their religion, persons and prosperity, are equally exposed to the attacks of bigotry and avarice. “ (D.B. Diksalkav, “ Hindus in Afghanistan, Persia and Russia in 1773,” – Journal of the Greater India Society, Vol. IV, 2nd July 1937, p. 148) .

“ The first Russian translation of Indian text was that of ‘ Bhagavad Gita ‘ in 1787, translated from English translation by Charles Wilkins (London, 1785). The first Russian to

study Sanskrit was Gerasian Lebedev who spent twelve years in India (1785-97) as a Clerk at the Fort William. He published in 1801 his ‘ Grammar of pure and mixed East Indian Dialects with Dialogues. ‘ He cast the first Devanagiri type and published in 1805 in Russian a ‘ Survey of the Religious and philosophical systems in India.

“ Count S.S. Uvaroy was the first to make a serious attempt at establishing on a permanent footing a chair for the study of Sanskrit in St. Petersburg (1810 A.D.) He selected Robert Lenz (1808-1836) for this Chair. Lenz studied Kalidasa’s Vikramorvasiya. ‘ He died in 1836.

“ The work of Lenz was continued by Pavel Petrov who has awarded a scholarship to study Sanskrit in Germany under Fr. Bopp. He visited Paris. He had earlier in 1836 published ‘ Sitaharana (Ramayana Book III). ‘ When he returned to Russia in 1841, he was appointed to Sanskrit Chair at the Kazan University. He took great interest in the spread of Sanskrit in Russia. In St. Petersburg the study of Sanskrit was continued by Prof. C. Kassowicz. The Sanskrit School of St. Petersburg became famous by the compilation of St. Petersburg Sanskrit Dictionary in seven volumes (1855-1875 A.D.). Buddhism gave impetus to the study of Sanskrit and Buddhology. Prof. Minayev and his pupil Oldenburg have distinguished themselves in fields of Buddhist archaeology and Folk-lore.

“ Ragozin’s History of India (1905), concerned only with Vedic India, is a noteworthy book on Vedic period.

“ Geographical proximity and historical ties made Russian Scholars devote particular attention to the study and exploration of central Asia (Turkestan, Mongolia, Tibet) , a region which throughout the first millennium A.D. had been a Cultural province of a Greater Indian Cultural whole, any many parts of which still preserve a priceless

“ INDIA : CENTRE OF THE WORLD :

“ India attracted the attention of the world throughout the past ages. As late as the mid-seventeenth century, we find Milton singing of ‘ The Wealth of Ormuz and India, ‘ in his Paradise Lost. Sylvain Levi the French Indologist has inspired others by his utterances on the Mission of India in the scheme of Universal history : “ The multiplicity of the manifestation of Indian genius as well as their fundamental unity gives India the right to figure on the first rank in the history of Civilized Nations. Her Civilization, spontaneous and original, unrolls itself in a continuous time across at least thirty centuries, without interruption and without deviation. Ceaselessly in contact with foreign elements, which threatened to strangle her, She persevered victoriously in absorbing them, assimilating them and enriching herself with them. Thus She has the Greeks, the Scythians, the Afghans, the Turco-Mongols pass before her eyes in succession and is regarding with indifference the Englishman confident to pursue, under the accidents of the surface, the normal course of her high destiny. “

Russian people have also gifted much to know the Unknown Life of Jesus Christ. A noted Russian traveler Notovitch discovered a Manuscript, while convalescing in the Himis

monastery in Ladak. He started his Journey to Tibet after the close of the Turko-Russian war in 1877-78. Notovitch has mentioned in his book 'The unknown life of Jesus Christ', 'that ' when Issa had attained the age of thirteen, when Israelite should take a wife, he left his father's house, went out of Jerusalem, and in company with some merchants, travelled towards Sindh. In the course of his fourteenth year, young Issa Journeyed beyond Sindh and settled among the Aryas in the beloved country of God. The noted archaeologist prof. Roerich has also corroborated Notovitch in his Despatch by observing that Jesus Christ travelled through India, and returned to Jerusalem when he was 29 years of age, and that it is proved by a manuscript, which he had the privilege to see for himself, in a Buddhist monastery, the Himis of Tibet. In the Epitome of the book, 'The Unknown Life of Jesus Christ', 'it has been mentioned that St. Luke has observed : ' Jesus was about thirty years of age when he began to exercise his Ministry. Here again Nicholas Notovitch comes to our aid by observing : ' Here the Evangelists again lost the thread of terrestrial life of Jesus. ' St. Luke says : ' he was in desert till the day of his shewing into Israel, ' which conclusively proves that no one knew where the young man had gone to so suddenly reappear sixteen years later'.

This is a great prove to show India's link with rest area of the World.

India's ancient history is distorted, because it was written by the imperialistic historians of British India. Therefore prof. Amarnath⁵ informs that it has been rightly observed that the value of a new finding lies not so much in establishing a new principle or refuting an old one, but in lifting current thinking from age-old ruts and putting it on to a new tract. Further Prof. Amarnath⁶ is of opinion that India's History has been written by her enemies.

Because of this reason, it is necessity to rething on Ancient Indian history and know its Culture, before dealing on the topic India's contact with Russia.

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CHAPTER-I

INDIA HAD CIVILISED THE ANCIENT WORLD

While describing the Aryan Seers, David Frawley¹ states that this Spiritual Culture of India's mythical Golden Age called itself 'ARYAN', and it is from here that this term originally derives. Aryan originally means noble, people of noble character, inner values, integrity and honesty, the nobility of Self-knowledge, It was in this sense that even the Buddha (who criticized much of the Vedic religion which by his time had degenerated from its Spiritual base) called his religion Aryan (Arya Dharma), his Wisdom Aryan (Arya Prajna) and his path Aryan. This (Arya Prajna) and his path Aryan. This original sense of Aryan has little to do with the Germanic sense of the term invested by nineteenth century European thinkers and further warped by the Nazis. Aryan is a term for a higher- sacrifice and the Consciousness of unity and universality. It is unfortunate that it has been debased and that these negative and inappropriate associations, which are really ignoble, unspiritual and un-Aryan, should be projected upon it. Yet this is often the way of the World, as the Vedas say, where in the dark forces take upon themselves and use falsely the powers and appellations of the Light.

“The highest human type in Aryan Society, the Cultural bearer and guide, is the Seer and Sage. Aryan Society was ruled by men of spiritual Knowledge, the enlightened and illumined who lived in cosmic awareness. The values of Aryan Society were arranged hierarchically to lead all human beings to become seers. Material and Commercial values were regarded as inferior and kept in check. The prime value of Aryan Society was the Worship of the Vivine, outwardly and ritualistically for the ignorant, inwardly in meditation for the wise.

End of this sample

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Image of Author:-Avinash Patra...

Avinash Patra is the author of the Lord Curzon Exposed Through Avinash Patra, one of the most widely read Historical Literature of all time in this Present World, as well as the international bestsellers
He Lives now in New York in his University Campus.

He is a student of "The State University of New York", and a Great Teen age Author and bestseller of University of Oxford.

And He was join "The State University of New York" in the year of 2009, as the subject of Indology (Indian Culture), and he is now study there.

Visit his website at
<http://www.avinashkrishnadasa.wordpress.com>

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